

THE SPIRIT WORLD.

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NO. 18.

NATURE.

HUMAN, SPIRITUAL, DIVINE.

[Original.]

QUERY ANSWERED.

BY JOHN ELLIS, M. B.

Mr. Editor,—I find the following note at the close of my article on the Reliability of Spirits, in your paper of April 12th:

“But how is it to be accounted for by our esteemed correspondent, that if Swedenborg was qualified, in the high sense he assumes, that he (Swedenborg) never wrote one word of the wonderful spiritual manifestations now taking place all over the country? — *Ed.*”

In reply to the above, I would say, that these manifestations, at the time Swedenborg wrote, were in the future, and that it was not his mission to reveal future events; therefore he could only judge of the future, according to the laws and principles he saw acting, and from them, it is evident, he anticipated that the time would again arrive when open intercourse with the spirit world would be established; and it is equally evident, I think, that he had no definite idea of the particular manner in which such intercourse would commence; it is true, in reply to enquiries made, he intimated that some speaking illustration might be given of the truth of his writings, yet it would seem to have been nothing more than a general impression.

Swedenborg acknowledges the fact that spirits can act upon and move material substances. But very few instances of such action, witnessed by him, are recorded in his writings. In part second, No. 479, Spiritual Diary, he says, “that spirits have come to me, both now and very frequently before, with wind which I felt in the face. Yea, it also moved the flame of the candle, and likewise papers.” As to the particular manner in which, or how spirits act upon the atmosphere or material substance, I have found no satisfactory answer in Swedenborg’s writings. Nor does it come properly within the scope of his revelations; it is a legitimate subject for scientific investigation.

But the revelations which have been and are being made, from the spirit world, through the different media, corroborate

Swedenborg’s statements as to the *state* of man after death, the association of spirits in the spiritual world, and the association of spirits with men on earth. It was in this respect that I asserted, in my first communication, that his writings underlie all the revelations which are now being made from the spirit world. Beneath his disclosures lies a vast field for scientific investigation. Nor am I disposed to reject, without a hearing, the explanation of the manifestations, which you gave in your paper of April 5th, from the “spheres of angels above;” for this explanation is quite as satisfactory as any I have at present seen. I am certainly willing to respect it, when I find in your article on “Self Reliance,” in the last number of the *Spirit World*, you directing your readers to “take nothing for granted because it is said by spirits. Use your own judgment in all things.” Many very valuable suggestions are contained in this article of yours, which we shall all certainly do well to heed.

I believe the spiritual manifestations now being witnessed are, and will be, of great use to the world, or they would not be permitted. As a New Church man, I am led to expect the day when men will hold converse with the inhabitants of the invisible world; and I can see many reasons for believing that this is the commencement of that sublime era; if so, I do, and will, rejoice and thank the Lord that I have lived to see this day. Because this commencement is sooner than I had anticipated, and the manner different, shall I follow the example of the Jews, who, for the same cause, rejected the Lord at his first coming—and the Christian world, at this day, who reject him at his second coming, because this coming is not in harmony with their received notions; or shall I not rather in humility, and in a teachable spirit, bear in mind that God’s ways are not as man’s ways, nor His thoughts as ours, and use the reason which he has given me, guided by His revelations through His word and His illuminated scribe, as well as the discoveries of science, to investigate these things, and not to deny their use and perhaps reality, blindly? To my own mind, I can see a good reason why these communications have commenced in this low form. The Lord guards truths from profanation, and avoids, as far as possible,

man’s being compelled to see truth, until he desires it for the sake of life. And it is for this reason, it appears to me, that these developements are not of so positive a character as to compel man to acknowledge they are from spirits, whether they desire so to believe or not. We find many who do not wish to believe, and will not believe, these manifestations to be from spirits; and there is not much danger of their believing, so long as they remain in this state of mind, for the Lord compels no one, but permits man to act in freedom, and even guards that freedom. It has not been my aim or desire, to discourage the fair and full examination and investigation of the spiritual manifestations, for I can see no objection to such investigations, provided the investigator is in the knowledge and love of truth—especially if he is in a knowledge of true doctrine, and of the dangers and deceptions to which he will be subjected; and my aim has been simply to call the attention of enquirers to what appears to me the only source from which such knowledge can be obtained, viz.: Swedenborg’s writings.

You truly remark in your article on the “Identity of Spirits,” that the same facts do not have the same influence on all minds, for I imagine that even a spirit’s writing in the very hand-writing of a deceased friend, with whose writing I was acquainted, would not entirely satisfy me of his identity; and if the following statement of Swedenborg, which has already appeared in your columns, is true, it would seem it should not, for he says: “When similar things are called up in the memory of man, and are thus represented to them [spirits,] they think they are the same person; then all the things are called forth from the memory which represent those persons, both the words, the speech, the tone, the gesture, and other things.” Now I am not able to see why the hand-writing may not be called forth from my memory as readily as the above. If I had a friend dead, with whose hand-writing I was myself unacquainted, and a spirit should write in the same hand that I should find my friend had written, it would be, I think, much better evidence. However, I have had no opportunity, as yet, to personally investigate this subject.

Detroit, Mich., April 13, 1851.

[Original.]

"QUERIES" ANSWERED.

Mr. Editor,—I have read an article in the "Spirit World," of the 19th inst., containing many "queries" in connection with your remarks relating to the objections urged against the spirituality of the phenomena of the rappings, by "Inquirer." Now, for one, I must say, that I have never felt the force of Inquirer's objections, since I have been permitted to hold converse with immortals. Inquirer says, "So far as my observation has extended, I have noticed that the 'spirits' have no important communications to make, even to their dearest friends on earth." Is it not "important" for Inquirer to know that his dearest friends are living, and are enabled to make their presence felt? As this seems to be the first great object of their communication—that is, of their immortal existence—it should not be expected that any great progress will be made until they satisfy us of their identity. To do this even, must be a slow and difficult process by rapping, as they must communicate letter by letter, and this mode is attended with many conflicting circumstances. Communications by writing (the manner chosen by the spirits with us,) is also attended with many hindrances, though we can get more information in one evening, than can be obtained by the former in a week.

Let Inquirer consider that his dearest friends must approach him through a sound, or the moving of some material thing, or through the raising of the hand, which will enable him to perceive wherein the failure consists. The spirits making the best use of the present mode of communication, verify their presence in a degree, leaving us to judge, by the exercise of our affection and reason, how much they love us, and how great is their wisdom. But what are the facts in the case? Last evening, a gentleman of irreproachable character (a medium himself,) came to make me a visit, in company with others. After requesting an interview with the spirits, his hand was raised, and the name of a friend, (not a relative,) was written, and the following communication was made, without a word being said by any one:

"My Deliverer, my Friend, my All, is Jesus Christ. Thanks be to God, our Father, who hath opened a way whereby we shall all, one day, see the reason of our existence; when we shall feel, truly feel, that we are of one family, and that the great God is Father to us all. Oh! the soul-cheering thought, that we shall all be united, never more to part in a world where pain and sorrow are not, but where all shall be love and peace forever."

On the same occasion, another gentleman's hand was raised, and the name of his sister was written, and words and sentences expressive of the strongest affection, were communicated. In fact, just such language as we might expect from one who loves us as a mother or sister only can love. This has been the case in every instance that has come under my observation when the spirit has been able to write through the medium. My pa-

rents address me as their child, using, at times, such language as the strongest attachments only would dictate. At other times, their messages are full of wisdom and encouragement. Then, again, comes a friend, one that I least expected, and greets me with the language of his sphere, always respectful, and manifesting the greatest pleasure in being permitted thus to converse with me. I need not tell you, brother, how much I thank God for these opportunities. To me, at least, they are "important." Inquirer says, "The communications that are made through the alphabet are, I believe, generally spelled as the medium spells;" therefore he concludes that we cannot tell whether the communication comes from the mind of the medium or not. Now, the facts, as far as my experience goes, are these. Through the same medium, words are spelled both correctly and incorrectly, and through the same channel we get truth and falsehood. This has been ascertained in more than a hundred instances, in my presence. Those of my more immediate friends who were known, while on earth, to have been good penmen, yet deficient in the proper arrangement of sentences or spelling of words, manifest the same peculiarities through whatever medium they may write; while those who were known as being qualified to write correctly, gave us convincing evidences of their previous enlightenment, both in respect to their manner as well as in the thoughts they communicate. The poorest spelling I have ever seen, has come through a medium known to myself and many others, to possess, in this particular, more than ordinary acquirements. Whence, then, this difference in the style and matter contained in these communications? The answer must be that the mediums are deceiving us, or that these manifestations, coming, as they do, through the same medium, are emanations from immortal minds, differing in their mental and moral constitutions, as "one star differeth from another star in glory."

"Wise men seem to deteriorate in the spirit world, and babes to make most wonderful progress," so says Inquirer. Suppose this is granted; it does not disprove the fact that these communications come from the spiritual world. It would only go to show that our future home is not what we have anticipated. But I have sufficient evidence to silence my own complaining about the character I am to sustain in that world. I will now state that, aside from what I have read in those papers that have given us information upon this subject, from reliable correspondents, there have been written, in my house, within the last two months, hundreds of pages, giving every variety of information relating to a philosophy that was in every respect new to the medium, and in many instances the profoundest wisdom, as it exists in mortals, manifested—a philosophy, which, in many particulars, did not harmonize with any views I had ever entertained, the farthest from my conception possible, and unknown to the many that have investigated this subject.

As a specimen of the many communications we have received, I give the fol-

lowing, from a spirit purporting to be Runen W. Angell, who, before leaving the earth, resided in Rhode Island. I know of no such person. After making inquiries respecting her death, I asked her if she had any relatives living.—Ans.—"It will be ascertained that I am not a creature of mere fancy. I once existed on the earth, in the form. My name is Angell. I was living in Rhode Island when I left earth. Some of my relatives are living; but it is not of them that I desire to speak." Question by a friend present—"Have you ever watched the progress of the spirit while leaving the body?" Ans.—"Yes. I see spirits leave the form, daily. Ques.—Will you describe the process?"

Ans.—"Our language is so different from that of earth, I should find it very difficult to use terms you would understand, in attempting to define the process. As the spirit leaves the old form, by degrees, a new one is formed immediately over the one the spirit is leaving. The new form attracts to itself the vitality there is in thirtinimum. A birth of the spirit should never be disturbed by foolish weeping, as it serves to disturb the formation of the spiritual body, and discompose the old form, so that they cannot realize the heavenly sensations peculiar to the transition state. The chamber of the dying should be the place of a solemn holy joy. I have been pained to witness the detention of the spirit by the utter ignorance men manifest on such occasions. It produces the semblance of extreme pain, instead of what it always is when there is quiet. I can give you no adequate idea of this glorious change, from mortal to immortality."

I have copied this communication only for the purpose of saying that the word "thirtinimum," has been given through a half dozen mediums, at least, when what has purported to be the same spirit was writing, not one of the number knowing that any one had previously given it. I need not tell you that we are all alike ignorant of its meaning. As to Inquirer's theory of Mesmerism and clairvoyance accounting for the answers given to mental questions, I would ask, "Is it necessary to pick up an equally incomprehensible theory, in order to account for the fact—giving credence to it rather than abide by the one the phenomena itself gives?" Yet, in this respect, he is far ahead of the skeptical in general, for while he considers it as professing to know too much for spirits, they complain because spirits are not omniscient, and do not know all our thoughts. The spirits with whom I have been permitted to converse, do not tell me that "singing glory to God" is their "chief employment" in the spirit land; and I believe if all those who receive such answers would approach the subject with a degree of candor, and the spirits as we would wish to approach a brother in the flesh, though debased, no such answers would be given even by those in the lowest sphere. The great fault with us, is, we do not realize that immortals, like ourselves, are imperfect, and need much instruction with regard to the condition and employments of those who live in the higher spheres; and in proportion

only as our spiritual senses are opened, will we be enlightened by any of the revelations God has given to the world. Our desire and prayer to God should be, that whatever knowledge we may receive may be applied in instructing and enlightening our fellow men, and in preparing ourselves for still greater usefulness through all coming time.

Fraternally, D. S. MOREY.

Glenn's Falls, N. Y., April 23, 1851.

[Original.]

READERS OF THE "SPIRIT WORLD."

How often have we felt the deepest pity, and almost contempt, stirring our inmost souls, as we have contemplated the moral depravity of that man who could lavish thousands for the luxuries of life, who would spare nothing to gratify the depraved appetite of his own physical nature, while hundreds of those around him were perishing for the crumbs which fell from his table; and all unnoticed except by the dogs which guarded his gate. How much greater is *our* fault, if, when we are feasting on those spiritual blessings which are so abundantly flowing in upon us from every quarter, we forget our famishing neighbors! Are we not doing wrong if we confine our sympathies to the narrow circle of our own friends, and do not permit so much as a crumb to fall from our table, that it may be devoured by the beggars who block up our very gateway? Are we doing right to see them famish for the want of that moral food which we might give them, and have none the less ourselves?

"But these things are within the reach of all; and if they *will*, they can obtain them." If a man *will*, he can do that which he believes will be the greatest injury to himself. But who can will this? Suppose that in a city where hundreds are daily perishing with hunger, a cargo of provisions should be landed, and offered at a very cheap rate. But as soon as this was known, all the merchants, being actuated by selfish motives, should declare these provisions contained vital poison; that it was sure death to any one who dared to eat them; that this was only a trick of the enemy to destroy them; and this should be proclaimed from every pulpit, published in every paper, and reiterated by all the influential men in the city. How many of those starving people would go and buy those provisions, and try for themselves? How foolish it would be for those who brought them, to fold their arms and say, We have done all we can. We have placed enough within their reach, and if they *will*, they can have them as well as ourselves! Would they not, if they loved those people who are thus deceived, go and carry the provisions into their houses, and persuade them, make them take them, leave them, at any rate? Certainly they would; and quicker when they saw how the people were deceived. How, then, can we be excused when we do not do as much in regard to the spiritual food which we have in abundance, but which is declared by all high authority, and the famishing believe to "contain the seeds of moral

death." Can we look coolly on, and see our friends sinking into the deep sea of Atheism, and we not put into their outstretched hands the plank which we are about to fling from our huge pile? Can we excuse ourselves when we make no efforts to liberate those who have bound themselves, so that they cannot move, in the chains of superstition and ignorance—chains which circumstances have forged for them? Think of the darkness and superstition which almost completely engulf this world—which shuts out from it almost every ray of heavenly light—which blots out almost every spark of fire which promises to kindle a flame of warmth in the cold heart of mankind! How many thousands of noble spirits who have attempted to do something for humanity, have been run over by the crowd and trampled in the dust! How many newspapers and periodicals which have promised much towards redeeming the world, have died before they were one year old, just for the want of that little assistance which their friends might have granted!

And now, when we have been twice warned of the danger of this paper's expiring at the end of the first year, because the editor is unable longer to support it, shall we not make the least effort to sustain it? Shall we do nothing, when we are told that "unless the present number of subscribers is doubled, this paper must end with the present volume?" This paper, which we prize above every other paper published, which can do more for the present age than any other, because it presents stubborn *facts*—facts testified to by *unimpeachable witnesses!* Just what the people want! Just what raps on the strong tower of superstition and prejudice, and shakes it to its very foundation! Shall we not use one exertion to save this potent instrument from the fate of many others of similar character?

"The present number of subscribers must be doubled." How is this to be done? For it *must* be done, it *will* be done, *it shall be done!* And this seems the simplest way to do it: Just let it be understood that each present subscriber shall get one other subscriber. And who of us has not some friend whom he earnestly desires to bring out of darkness into light? Just go to that friend, and compel him to take this paper, and if he will not, pay for it yourself and give it to him; and if he will not have it in his house, just send the dollar to the editor, as a little towards paying for the thousand copies he has given away, and thus be

A LOVER OF TRUTH.

C., S. C., April 12, 1851.

PHILOSOPHY.—When God gives his assistance, malice has no power; and when he does not give it, labor is in vain.

Whatever may be the obstacles which ignorance, prejudice, and envy oppose to the true principles of an art, yet we ought never to be deterred from propagating them. The sun does not cease to shine because its light hurts the eye of the night birds.

To Adam, Paradise was home; to the good among his descendants, home is a Paradise.

PITTSBURGH, PA.

I, with my family, relatives, and friends (who are in the habit of daily visiting my house,) have become so familiar with manifestations of spiritual presence, that they no longer excite our wonder.—Those spiritual friends and associates constantly attend us, and when anything of importance is about to happen, some one of them will call for the alphabet and spell it out. In this way we have been, and are now, kept advised of all that vitally concerns our well-being and the cause of truth. When we wish any instruction touching any part of spiritual law and life, we have recourse to our ever-present monitors, who, if it is *right and proper* that we should know it, will impart the instruction; and in many cases the *desire* has been *anticipated*, and the information given ere the request was made. We have in this way, and do now, receive messages from them, covering two sides of a letter sheet.

It is *not true* that they tell us nothing of importance. Their communications are of the purest and most elevated character, breathing naught but the most tender regard and the most watchful vigilance for our spiritual advancement and welfare. It is very true that they do not tell us how to invent some great "labor-saving machine," or point us to some buried treasure or beds of gold, or how to make water burn or fire freeze, by which we could make fortunes and lay treasure up in iron safes, which are "of the earth earthy;" but as they are spiritual agents, and engaged in the performance of spiritual uses, their mission to us and to mankind is of a vastly different character, *viz*: to develop our spiritual nature, to assure us of their spiritual presence, and to instruct us in the ways of spiritual life.

For the last three weeks I have, on almost all occasions of any importance relating to the cause of truth, invoked the spirit of a familiar attendant, who never fails to assure me of his presence, and instruct and direct me in the matter. When in company with the person whose peculiarly electrical constitution furnishes the necessary conditions of these phenomena, I have heard and conversed with him, on the street, in my office, or wherever else we may be, and wish to consult him. These manifestations are not connected with any locality; they occur at any place where the media and the person wishing to communicate may be, providing it is proper, and the surrounding influences favorable.

The economy of spiritual life is regulated, governed, and controlled by the laws of association, or, as we term it, *spiritual affinities*—thus all of a like quality attract each other and form societies, series, groups, &c., which are as various as the stars of the firmament. The fraternizing or confraternal principle which we see in an imperfect degree here, regulating and prescribing a man's company, develops itself there in a far higher degree; and as all men have their *associate* spirits, who daily attend and surround them, prompting their thoughts and affections, and who are *attracted* to them by their character or quality, could their spir-

itual vision be but for a moment opened, they would see instantly what *company they kept*. If their purposes and affections are and have been evil, they would find themselves surrounded by Satans and devils, (or "evil spirits,") in the most horrid human forms; but if their purposes and affections have been good, pure, and upright, they are in the midst of more hallowed influences and agents. This explains the reason why, when large circles meet for the purpose of communicating, formed of various minds, of various qualities, and various purposes, the answers are contradictory, unsatisfactory, and useless—for the antipathies and sympathies of these spiritual beings are infinitely more acute and susceptible than ours. And here I feel impressed, for the benefit of a few "conspirators," of whose doings and intentions I have been advised by the spirits themselves, to make the following remarks. If you seek an interview with the "medium," with a purpose of deceiving, you take with you your spiritual associates, who have a like evil purpose with your own, and, by an immutable law of spiritual life, you will be deceived. They will lie to you as fast as you can ask them false questions, and thus the result will be a reflux of your own evil purposes. "Blessed are the pure in heart, for they shall see God;" the converse of which is, "Cursed are the corrupt in heart, for they shall see Satan."

I, with numbers of others, have and do now occasionally witness the disturbances of evil spirits, none of which have ever been introduced but by some evil purpose or influence. The famous Simon Ladd is not "alone in his glory," but he comes and brings others with him, who manifest themselves by throwing articles, pounding, scratching, shuffling, and making all sorts of "mysterious noises," as well as inducing the most awful and frightful dreams. On such occasions the "good spirits," with their soothing and heavenly presence—with their harmonizing, tranquilizing, and peaceful influence, are repelled, and return only when the devils are "cast out."

It is not now, nor has it at any time been, my intention to trouble the public with any theory or philosophy in explanation of these phenomena, or discourse upon the religion they teach. But let the *facts* be known—no person can be quarrelled with for them; and I have thought proper, on this occasion, only to refer to one or two principles of spiritual existence, in order to fully explain apparent discrepancies in the facts. Hundreds of persons, of the most reliable characters, have witnessed these phenomena, and though some few of them, I find, have not the moral courage to speak their honest convictions, yet the following conclusions can be irrefragably established by the testimony of numbers of our citizens, *viz.*:

1st. *That* these sounds are made, and that they are loud, distinct, and unequivocal.

2d. *That* neither the will nor the knowledge of the media, nor any of those associated with them, have anything to do with the production of the sounds.

3d. *That* the sounds display remarka-

ble intelligence in spelling out intelligent sentences and messages, and answering promptly and correctly, audible and mental questions.

4th. *That* articles of furniture, books, knives, stones, lumps of coal, pieces of brick, &c. &c., are moved or thrown by invisible agencies.

These demonstrations of spiritual existence and presence, are not going to pass away or be *exploded*. They will continue through all opposition and excitement attendant upon their advent, and will perform their *use* to mankind as omnipotently and infallibly as any other divine instrumentality that has ever been employed. Their first great purpose is, as I have been informed by the spirits, to assure mankind of their continued identity and life in a higher and better world, by demonstrations addressed to his senses, because the subtle and philosophic mind is now so immersed in the physical sciences, not believing anything that cannot be tested by the microscope or telescope, the scalpel or crucible, that a physical demonstration of spiritual existence is rendered absolutely necessary, to which may be added the fact that traditional dogmas are now losing their influence upon the minds of men—the teachings of *Christ*, the great *Exemplar* of Humanity and a *Manifester* of *Deity*, being misunderstood or misapplied, or not regarded by the so-called Christian world.

The history of the world shows that the introduction of any new truths into any department of human knowledge, is always met by opposition and denunciation. They disturb the quiet and repose of settled convictions, and again put the mind upon painful and laborious thought and inquiry, to say nothing of the indignation which men feel to have their errors pointed out. Witness the desperate attempts that were made by this same spirit, to strangle *Phrenology*, *Mesmerism*, and *Clarvoyance*, at their births, but they lived and struggled into being like *all other* sciences, despite the anathema of the scientific, philosophic, and theologic worlds. Truth is immortal and will live, while error is mortal and *must* die.—Whence arises this hostility to that "new light which cometh into the world?" Whence comes this "hatred of the light?" this "reviling" and "spitting upon" it? Does it not arise from the *fear* of truth, rather than the love of it? from a supercilious pride and haughty and immovable bigotry, rather than from an "humble and a contrite spirit?" If your religious and theological systems are true, the truth can do them no harm. If your scientific and philosophic researches and conclusions are well founded, the truth will not disturb them. If you are afraid of being convicted of an *error*, by the introduction of newly discovered phenomena, let me tell you, you love yourself and your own errors *better* than the truth. This is the true secret of all bigotry, intolerance, and persecution for opinion's sake. This is the voice which "cries out" against every new messenger of truth, which reverberates from Calvary, echoes from age to age, responds from tongue to tongue, and mutters now among us, "Away with him," "Away with him," "Crucify him," "Cru-

cify him." The same voice, which eighteen hundred years ago, spoke so loud, still hoarsely whispers its anathemas in our midst. It matters not that one whom this same spirit has nailed to the cross, has told them to "revile not, judge not, condemn not," they are now ready again to pierce his hands and feet, and thrust the sword into his side. The crown of thorns is woven, the spear barbed, the cup is ready, and the jeer, the laugh, and the "reviling" resounds in the streets. *Christ*, the *Truth*, the *Savior* of the world, (for it is Divine Truth that redeems and saves) is now crucified every day, among us; and from out the clamor and uproar a "still small voice" is faintly heard, divinely accenting, "Father, forgive them, for they know not what they do."

W. S. COURTNEY.

April 12, 1851.

—Pittsburg Post.

VEGETABLE INSTINCT.—If a pan of water be placed within six inches, on either side of the stem of a young pumpkin or vegetable marrow, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating on the water. This experiment may be continued nightly, until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop be shifted daily. If, after it had twined some distance up the prop, it be unwound and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of these plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine around each other. Duhamel placed some kidney beans in a cylinder of moist earth. After a short time they began to germinate, of course sending the plume upwards to the light, and the root down into the soil. After a few days, the cylinder was turned one-fourth round, and again and again this was repeated, until an entire revolution of the cylinder had been completed. The beans were then taken out of the earth, and it was found that both the plume and radicle had been bent to accommodate themselves to every revolution; and the one in its efforts to ascend, and the other to descend, had formed a perfect spiral. But although the natural tendency of the root is downwards, if the soil beneath be dry, and any damp substance be above, the roots will ascend to reach it.

THE LUNGS.—The following simple experiment is said to be a test of the soundness of the lungs. Let the patient draw in a full breath, and then begin to count as far as he can, slowly and audibly, without inflating the lungs. The number of seconds he can continue is then to be carefully noted. In confirmed consumption the time does not exceed eight, and is often less than six seconds. In pleurisy and pneumonia it ranges from nine to four seconds. But when the lungs are sound, the time will range as high as twenty to thirty seconds.

EDITORIAL.

BOSTON, SATURDAY, MAY 3, 1851.

"NOT A NOVICE."

In the description of an efficient Christian teacher, St. Paul mentions this as one important characteristic. He should not be one who is newly come to the faith, a youth of little experience. He must be matured with age. In the nature of things, a child cannot have the capacity for receiving or giving, which *man* is supposed to possess. Other things, therefore, being equal, it is manifest that one who has the experience and maturity of *manhood*, must be, in capacity, far above the abilities peculiar to childhood and youth.

All of nature's manifestations, or which is the same, all of God's works, harmonize. That is, from childhood, we see childish manifestations, and, from riper years, the intellectual phenomena correspond.—"With the aged there is wisdom." The Wisdom element is the last in order, so to speak, and the highest in the divine.—Hence, it is the last to be developed in man. The doctrine of Progression implies this. That which is highest, is not first. So it is said, "That was not first which is spiritual, but that which is natural, (or external) and afterwards, that which is spiritual."

Isolated cases there may be, where wisdom is not found developed with old age. But we refer to the general developments of Nature, to the great system of manhood. This system does not authorize us to place the greenness of youth before the ripeness and maturity of age.

Let these suggestions be applied to persons who assume to explain to us the mysteries of the invisible world. True, we admit that the teachings of each and all must be judged of according to their *intrinsic* merits; that is, if we can get at their intrinsic merits without any extrinsic assistance. But if we cannot, what then? A child may have *intuitive* knowledge, as in the case of Zerah Colburn and Henry T. Safford. But these prodigies manifest intuitive knowledge, not of a *whole world* or universe of worlds, but only of one department of science, merely. Ole Bull excels in music; Young Safford, in mathematics. George Combe, the "Philosopher," excels in mental science, but in mathematics, we have heard him confess himself "an idiot," a faculty in which I, myself, am deficient. It is often said that all excel in some faculties; and in others, all are more or less deficient. We seldom find a man whose phrenological organs are balanced to perfection. In one respect, then, it may be true of the aged what we have said of

youth. Mr. Combe is "a novice" in mathematics. Ole Bull may be "a novice" in physiology; and novices in pneumatology are quite common, even among those who are matured and well informed in other sciences. These novices might have never been known as such, but for the recent developments from the spiritual world, which have excited them to show their ignorance. It is not uncommon for persons who are conscious of excelling in one department of science, to take it for granted that they are adepts in other departments also. But they have only to speak, or write, in opposition to what they do not comprehend, and instead of "exposing" any real "fraud," they simply expose their own ignorance. So true it is, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out [margin, *bubbleth*] foolishness." *Prov. 15: 2.*

"THE ALPHABET."

We have had many suggestions from kind friends in regard to the use of the alphabet, for assistance in communications from the spiritual world. One in Vermont constructed and sent us a "machine" like the keys of a piano, with the letters on one end. But the spirits abhor all machines, and pour utter contempt upon the nations so prevalent in the external world in regard to knee and toe joints.

Nevertheless, for a time, (during childhood,) we must be confined to our a b c, and hence the "call for the alphabet" when we (children in spiritual knowledge) converse with spirits.

The following is another arrangement, and believed to be the best. It was made by a "compositor," and is arranged on the principle of the printer's cases, those letters being put first that are generally first wanted in spelling words:

E t s a r n e d t e m l f v b p y o w i g j k z x q u
I t s n r d l f e m v b p g j k z q u
O t s d r u n c m f l w i y a o k f v b p g k x
A s t i d l r n m y c f v b u w p g j k x z q u
U s t d l r n m c f v b i p g j k x z q u
Y e a o i s
W e i o a h s l r
T e i o a u s r l y h t
S e i o a u s t e y h m l f p k q u
R e i o a u r d t s y n m b p g k v
C e i o a u r l y s k t
D e i o a u y s r l
N e i o a u d t s r l y w f e g v y j k
H e i o a u y s
M e i o a u v l r s y
L e i o a u l r s y
F e i o a u l r t s y
V e a i o u y s r
B e i o a u l r y s
P i e o a u l r p y s
G e o i l r u a y s
J u a o e i
K i n e o l r y s
Z e
X c p a i o u e
Q u e i a o

FOOD FOR VANITY.—The spiritual communications recently established by "rapping," have brought to light one fact that ministers, in the highest degree, to the vanity of the English and American people, and it is this—that English is the language uniformly adopted by the spirits in their interviews with humanity! Thus Homer, Aristotle, Cicero, Bonaparte, and other departed worthies, when called up, uniformly understand and reply in the English vernacular, which, in regard to most of them, was entirely in the vocative when they tabernacled in the flesh. It is no small distinction to be privileged to use a language which is widely extended in this world, and universal in that which is to come.—*Providence Post.*

And so do the "apostles and prophets," of the Bible, (it is said,) respond in *plain English*. We are assured that they have used the *hand* of Rev. T. L. Harris, in Auburn, N. Y., for the purpose of writing (what will, perhaps, be called) a new Bible, and it is all done in plain English. Well, we suppose *time* will develop satisfactory answers to the following queries:

1. As to how it comes to pass that the Greeks and Hebrews speak in a language which they never learned?

2. As to how it comes to pass that the "apostles and prophets" are confined, in their manifestations, to Auburn, N. Y.?

3. As to why they should choose a Universalist clergyman to write for them, rather than one of any other sect?

4. We do not suppose that Mr. Harris is now what might be called a Universalist; but we do affirm that he is a *human* being, possessing a *peculiar* nervous temperament, and disposed to sudden changes in his views and feelings. And hence, as a matter of course, communications through such a mind, may be low; and if his are high, they are so only in the degree of *exclusive sectarianism*. However, *time* will show what these things mean. What Mr. Harris and others may be *moved* to write, and publish as the language of "St. Paul," and "Daniel the Prophet," is one thing; and what our *DIVINE LORD* and *FATHER IN HEAVEN* may utter through angels and men who are near to Him, and of a higher order, is a very different matter altogether.

CORRESPONDENTS.—C. Behringer, of Chillicothe, O., objects to our publishing extracts from the writings of Swedenborg! Indeed, brother! We permit "spirits" who call themselves "devils," "Sam Slick," "Sambo," and "Beelzebub," and N. H. Colson, to be heard through our columns, and shall we forbid one of the greatest philosophers that ever lived?

"How is it that the editor's name does not appear?" Answer: It did appear in our first number; and has often appeared since, when our correspondents have seen fit to mention it. How may times, or how

often should we expect a public speaker to announce his own name? We take no pains for concealment. We agree in taste with the general practice among editors in Europe. We do not suppose our humble name is of very much consequence. The paper speaks for itself.

"Strange Manifestations in Williamsburg, Mass." We have repeatedly warned all against irregular or *convulsive* movements, connected with spiritual manifestations.—Spirits that are good and truthful are *gentle*, never boisterous or *zigzag* in their motions.

"Nepoz Yancesville, N. C." should have paid his postage. Our rule is imperative.

W. S. Courtney, Esq. The letter from this gentleman, in our last issue, was a private one, and not written for publication.

"C. C." on "Shadows," in our next.—We deprecate all controversies, and would always avoid them, if possible.

THE KNEE-PAN RAPPINGS.—The Cleveland Plaindealer won't be converted to the doctrines of the Buffalo sages. The editor says: "There were rappings heard, and distinct ones, on the floor, on a chair top, and on stand in a distant corner of the room. We have heard them, conversed with them, and received answers coming from some responding intelligences, whether 'spirits' or not, we do not know. They claimed to be spirits, and we are not prepared to say they were not. Certain it is, neither the medium nor any one present produced the sounds, and they were as unaccountable to us as was the vision of Saul of Tarsus on the occasion of his conversion, 'when the men which journeyed with him stood speechless, hearing a voice but seeing no man.'"

At a sitting in Lynn, Mass., with Mrs. Cooper, at the house of Christopher Robinson, Esq., March 14th, Mr. Buffum asked (*mentally*) the age of his sister, and received the following answer, "Twenty-three years." This answer, Mr. Buffum declared somewhat remarkable, as the family record made her age twenty-four; and such he believed was the fact, till now told differently by his angel sister. By the ladies and gentlemen present this was admitted to be a very satisfactory *test*, indeed; and so the spirits considered it, for they spelled the following, in reference to it,—"That could not have been done with the *knee-pans*."

THE SCOTTISH VOCALIST.—The lovers of Scotch music will rejoice to learn that Miss Jeannie Reynoldson will give one of her musical entertainments at the Melodeon, next Wednesday evening, May 7th.

If the enchanting melodies of this excellent young lady make her as happy in their performance, as they evidently do her audiences in hearing them, then she must be good and happy indeed.

CORRESPONDENCE.

Bethany, Pa., April 17, 1851.

LaRoy Sunderland: Dear Sir,—Your paper ought to be sustained, continued, and read generally. It spreads that kind of light and truth which the whole world needs. Convince men that they are surely immortal beings, and they will be made better and happier. You must expect abuse and opposition. It is for the interest of many to cry, "Great is Diana of the Ephesians." Their craft is in danger. They fear that the day is dawning when the toiling millions will see, hear, reflect, examine, and act for themselves, in accordance with nature, reason, and common sense.

Be of good cheer. That little cloud, which, at its first appearance, was in size but as a man's hand, is spreading and extending over the land. Go on! Let ignorance, bigotry, intolerance, and ridicule discharge all their batteries: Truth, with her impenetrable shield, will triumphantly maintain the field.

Three months ago, when I commenced taking the "Spirit World," I knew of only one person, in this section of the country, (save myself,) who considered the great fact of the "spiritual manifestations," established. Now I find many believers—they are anxious seekers for light upon the subject. One year ago I was not a believer; and I have not, as yet, had "the sensible and true avouch of mine own eyes"—or, in other words, I have not witnessed any of the spiritual manifestations. But the evidence regarding them is, to my mind, abundant, conclusive, and overwhelming. It comes from persons who, in all other matters, are believed at once, without gainsaying.—What possible interest can they have in deceiving? What object can they have in adopting a belief that is contrary to all their preconceived opinions, and in giving currency to a belief which draws down upon them the scoffs and ridicule of the multitude?

The strangest of all things to me, is that there are some who have witnessed the spiritual manifestations, who cannot explain them or account for them, and yet they endeavor to make their friends and neighbors believe that they are a "humbug." Yet they profess to believe the Bible, and all the kindred manifestations therein narrated. Is it uncharitable to believe that such men are downright hypocrites? that they would be Infidels were Infidelity popular? What! profess to "believe in Moses and the prophets," when they will not believe when one rises from the dead!

Yours, truly,
P. G. GOODRICH.

Always do as the sun does—look at the bright side of everything. For while it is just as cheap, it is three times as good for digestion. The melancholy man don't relish even wedlock.

If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

UNITY.

ATTRACTION, HARMONY, HEAVEN.

[Original.]

ONE YEAR IN HEAVEN.

One year ago to-day, Lizey,
In mine I held thy thin white hand,
While thy young spirit, pure and bright,
Bidding the world a long "Good night,"
Soared upward, in immortal light,
To join, in heaven, the angel-band.

I miss thee everywhere, Lizey,
More than will here on earth be known;
Yet in my loneliness I feel
Thy spirit near me while I kneel,
And angel whisperings reveal
The truth that I am not alone.

Each old familiar walk, Lizey,
Where we so oft together strayed,
Since thou art gone, to me, the while
Seems cheerless as some ocean isle
On which the sun-beams never smile
To light the everlasting shade.

When shall we meet again, Lizey,
To consummate our earth-born love?
Must other years pass slowly by,
Like clouds upon a summer sky,
Ere my appointed time to die
Shall re-unite our souls above?

If so, in all this life, Lizey,
Be thou, dear one, my angel guide,
And when this beating heart of mine,
Lies cold and still, along with thine,
Then may I clasp thy Form divine,
And claim thee as my Spirit-Bride.

G. T.

Dedham, April 10, 1851.

[Original.]

THE BIRD'S NEST.

BY S. H. LLOYD.

Returning from the woods, I found
An empty nest, one day,
Which gently from the ground I took,
And bore it home away.

I thought of days the merry birds
Had spent to build their nest:
And many were the thoughts it brought,
I treasured in my breast.

I asked myself, What made their hearts
So very light and gay?
What made their souls so full of song,
The live-long summer day?

From morn till night, while many toil
With drooping, downcast look,
They gaily sing their joyous strain
Within their leafy nook.

"How long, how long, O Lord," the sons
Of labor vainly cry,
While joyfully they chant and swing
Their nestlets in the sky.

O, wherefore must we toil and pine,
And make our lives so dear,
While birds are happy all the day,
With hearts so full of cheer?

I thought if we were like the birds,
Our world from discord free,
That we might make this life of ours
One gush of melody.

Milford, Mass., April 15, 1851.

BROTHERHOOD OF THE UNION.

To the Workers of the American continent, this association comes with many strong and urgent claims. Breathing those hallowed principles of peace and good will taught by Him who wept over and blessed earth's unfortunate, it cannot but accomplish the objects for which its early friends and pioneers are laboring. Amid the wrecks of other societies formed for the benefit of the laboring class, this stands upon firm and sure foundation. Aiming at the destruction of no part of our glorious national fabric, but pledging itself to the support of this Union, in its integrity, and to the defence of the *rights of Labor*, it is fast spreading from one end of this continent to the other. Already has its olive-branch been grasped in the new El Dorado, and the infant State will soon feel its influence. Glorious Ohio—the home of many a good and noble reform—takes the lead in the constellation; while iron-hearted Pennsylvania and Western New York follow closely on. The land of Plymouth Rock and of Roger Williams bid it a warm welcome, while the "Old Dominion"—the land of St. Mary's Calvert and the once "lone star"—embrace as many Circles within their borders; and thus with Maine, taking Arkansas by the hand of brotherhood, and Virginia linked in the good work with her younger sister, Wisconsin, our Order has established for itself a strength unfailing and impenetrable.

That it is national and democratic in its character, none can deny. While other associations extend their blessings to only particular classes, the Brotherhood says to ALL workers and true reformers, Come with us. It has for its primary object the elevation of labor and the restoration of man's long-withheld but God-given right, to LIBERTY, LAND, and EDUCATION. It recognizes all men as brothers, bound together by a common humanity, and as joint-heirs having an equal right to the inheritance which a common Father has bestowed upon all his children. It claims that the laws of nature, approved by reason, justice, and humanity, are paramount to mere statutory enactments, as far as principles of right are involved; and "under the guidance of these it recognizes the right of man to the full product of his toil, as well as to a locality upon this earth, sacred from the touch of grasping landlordism, and in which he shall have full right to develope and exercise his physical and intellectual energies. The God of Nature has never created in man wants which that God is unable to supply; and inasmuch as the products of the soil are

necessary to sustain life, every person who has a right to live has also a right to occupy and improve so much of the soil as may be required for this purpose; and any attempt made by one man, or body of men, to deprive him of this right, is an attempt to deprive him of the provisions which Nature has prepared for him." It holds that "the laborer is worthy of his hire, and justly entitled to the product of his toil—not a mere pittance, dealt out with an unsparing hand by an overseeing task-master—and that any organization of society or system of government that recognizes the right of one man to employ and appropriate to himself a portion of another's earnings, is contrary to the voice of reason, the dictates of humanity, and the laws of Nature. The Brotherhood seeks to enroll under its broad banner, all true friends of man, of whatever caste or creed, party or sect—all who acknowledge the fraternity of the human race—all who are willing to assist in the promotion of the ends of justice, to unite all true laborers and all disciples of Progress upon the common platform of humanity, to exercise the sum total of the physical and mental energies of the whole human race.—*Cayuga Chief.*

Auburn, N. Y., April, 1851.

MISCELLANEOUS.

SCIENCE, EDUCATION, HEALTH.

LETTER FROM MRS. FISH.

Buffalo, Friday, March 14.

To the Editor of the Commercial Advertiser,—I gladly avail myself of the privilege you have so courteously extended to me to defend myself through your columns, against aspersions which, if suffered to pass unheeded, might bring temporary reproach upon the cause in which we are engaged as involuntary, though willing instruments, in the hands of a higher power.

Some time since you gave place, in the columns of your paper, to a statement made by Professors Lee, Flint, and Coventry, which they put forth to the public as an exposition of the "Rochester knockings." The positions which they assumed we knew to be fallacious and unsupportable, and we at once challenged a fair and impartial investigation, believing that it was not in the nature of those gentlemen to seek our conviction of fraud contrary to evidences which I knew must convince every candid mind. It is true that when our feet were placed on cushions stuffed with shavings, and resting on our heels, there were no sounds heard, and that sounds were heard when our feet were resting on the floor; and it is just as true, that if our friendly spirits retired when they witnessed this harsh proceeding on the part of our persecutors, it was not in our power to detain them.

Dr. Lee says he heard two sounds when he was holding Margaretta's knees. I counted five at one time during that operation, two at another, and three at another—which made ten instead of two. But I do not consider the circumstance of any importance whatever. The spirit in which they engaged in the investigation,

was too palpable to be mistaken, evincing too great determination to carry their point, to admit of the possibility of conviction. They had heard sounds made by limber joints, and because one person could produce one kind of sound, made by knee-joints, they would have the community believe that all the sounds heard in our presence, for the last four years, were produced by thumping or snapping our knee-joints! As professional gentlemen whose reputations are dear to them, I would like them to tell your readers what condition our poor joints would be in by this time, after four years' constant service in this almost ceaseless operation. I will not call this quackery, but will be content to leave it to the public to pass judgment upon their professional erudition. Two of the Professors made very little or no investigation. They were in our room but a few minutes, previous to the appearance of the article in your paper.

Professor Lee, however, was in to see us frequently, and at several times expressed great surprise, affirming with much apparent candor, that the sounds were truly astonishing. He witnessed the answers which were received by Mr. Chase, which were all correct and very astonishing, yet he did not attempt to account for them. Now, if Dr. Lee can and will account for all the correct answers that are given, as well as how the sounds are produced, it will gratify me very much, and I will try to account for some of the wrong ones. Mr. Chase called again, a day or two after that, and could get no correct answers; but this was no matter of surprise to me, after his having been in close communion with Dr. Lee; for we are taught to believe that spirits associate by affinity, and if that be true, he was, no doubt, led into a different society of spirits by associating with him. I do not believe the spirits of my dear departed friends could manifest in their presence, and I would not willingly allow them to mingle with such society. The word "impostor" grated very harshly on my ears, and I have had to struggle very hard to overcome the feelings which such a cruel charge will naturally excite in every human bosom where honor finds a lodgment; but in spite of all my endeavors, I still feel like other mortals, and this feeling prompts me to demand justice at the hands of a discerning public, and especially of those who have witnessed the entire success of the same experiments, which proved a total failure with our Esculapian knee-buckles.

The committees which have frequently met since the affair with the M. D.s, have witnessed all the experiments which they attempted, and can testify to their entire success. One day, in presence of a number of persons, the same cushions were brought out, and we took seats elevated, with our feet upon them, resting on our heels, when the sounds were distinctly heard by all present. Capt. Rounds and Judge Burroughs were present on that occasion.

Our feet were held from the floor by Dr. Gray and Mr. Clark, in presence of the whole committee, on the evening of the investigation made by the medical

gentlemen, (after they left) and the sounds were distinctly heard, which was allowed by the committee to be a far more satisfactory test, as they could distinctly hear the sounds under their feet, and feel the floor *jar*, while our feet were held nearly or quite a foot from the floor.

The whole committee consisted of Dr. Gray and lady, Mr. Clark and lady, Mr. Everitt and lady, Mr. Stringham, Mr. Bristol, and two gentlemen invited by the Professors.

Most of the committee were persons we had never seen before, but we are informed they are persons whose testimony can be relied on. I would like to have Drs. Flint, Lee, and Coventry club their professional lore and perceptive acumen, and inform the public how bells are rung and gongs made to ring out tunes, untouched by human hands; for if you have any confidence in your own citizens, they can tell you what I now affirm is true. I will not be particular to mention the names of all the persons who have witnessed these striking phenomena, but I will give you the following:

C. C. Bristol, Mr. Gibson, Mr. Stringham, Mr. Stephen Dudley, Mr. L. Rumsey, Mr. Tows, Mr. Gould, Mr. N. Rogers, Mr. Wells, Dr. Gray, and Mr. Tallmadge, and they can refer you to a dozen other respectable people who have witnessed the same. While these manifestations were going on, many of the persons above-named have held us both so fast by the feet that we could not stir without their knowledge. (The doctors) have attempted to explain one of the last important points, and, as we know, have signally failed. Now let them proceed to the more difficult points, or manfully acknowledge their failure and our innocence of fraud.

As Dr. Flint is the editor of the *Médi-cal Journal*, which is published in this city, and as he saw fit to publish the injurious report against our moral integrity, which was made by the visiting committee of M. D.s, we hope he will manifest the sense of honor which his standing in society warrants us in looking for, by publishing the contradiction which must now be evident to him, and thereby make the reparation as broad as the injury.—This would be just, if not magnanimous.

Yours, &c. ANN L. FISH.

HUMAN LIFE.—The average duration of human life is gradually lengthening. A careful examination of numerous statistics has established the fact that from the time of the Roman empire, an increase of average longevity has been taking place among civilized nations. The medical profession claim the credit of this change, as induced by the improvements of medical science; but it may with more reason be attributed to the general advance of civilization, of the industrial classes, and the multiplication of social comforts.

He who has no friend and no enemy, is one of the vulgar—without talents, power, or energy.

Right and duty are like two palm trees, which bear fruit only when growing side by side.

NAPOLEON A MYTH.—An English writer, to illustrate the absurdity of Strass's method of reasoning in regard to the New Testament, attempts to show that Napoleon was not a real person, but a myth, meaning the “Godless revolution.”

“No answers to the Greek negative *ne* or *non*, the English *no*, the German *nein*. *El*, as every one knows, is the name of God: *Noel*, therefore, is the same as *atheos*, godless. *Open* actually occurs as the name of a wheel, in *Ezekiel*, in *Exodus*, 14: 25, and many other places. In its contracted form it denotes a *period* or *revolution* of time. ‘It is impossible,’ says Dr. Newlight, ‘to resist these little obvious, but on that account more striking, evidences of the antiquity of the document. The framers of the story of Napoleon were aware of the true etymology of *Noel-open*. Hence they represent a great literary bugbear (Lord Byron), as signing his name *Noel* Byron, just as Shelley is said to have written *atheos* after his name in the album at Chambouni.’

SINGULAR DREAM.—We have received the following anecdote from the family of a gentleman at one time high in office in British India: He was one day sitting in his study in Bombay, when he was surprised by a visit from a lady friend, who had hurried down in hot haste and terror, from the hill country. She had had some terrible dream, in which she had seen an engagement between the English and French in the Isle of France, in which her husband had had both of his legs shot away. She had distinctly seen the servant searching about for bandages, which he could not find, and had witnessed her husband die. The listener did what he could to put away any faith in such a vision, but the mistress of the mansion took down the narrative, with its date. In due time the melancholy news arrived that on the very day of the dream or clairvoyance, whichever it might have been, the husband was killed under the circumstances detailed by the wife.

MEDICAL DISCOVERY.—The London National and Military Gazette has made the discovery that the wearing of moustaches is conducive to health—affirming that, acting as a part of the breathing apparatus, they absorb the cold of the air before it enters the nostrils, and therefore are a preventive of consumption. The Gazette states, in confirmation of this idea, that the regiments which wear moustaches are much less subject than the others, to diseases of the chest.

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